

# Youth

SEPTEMBER 30, 1962

Conformity / *is it always wrong?*  
Jane Fonda / *on being yourself*  
Checkpoint / *the Wall and the Star*

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# Youth

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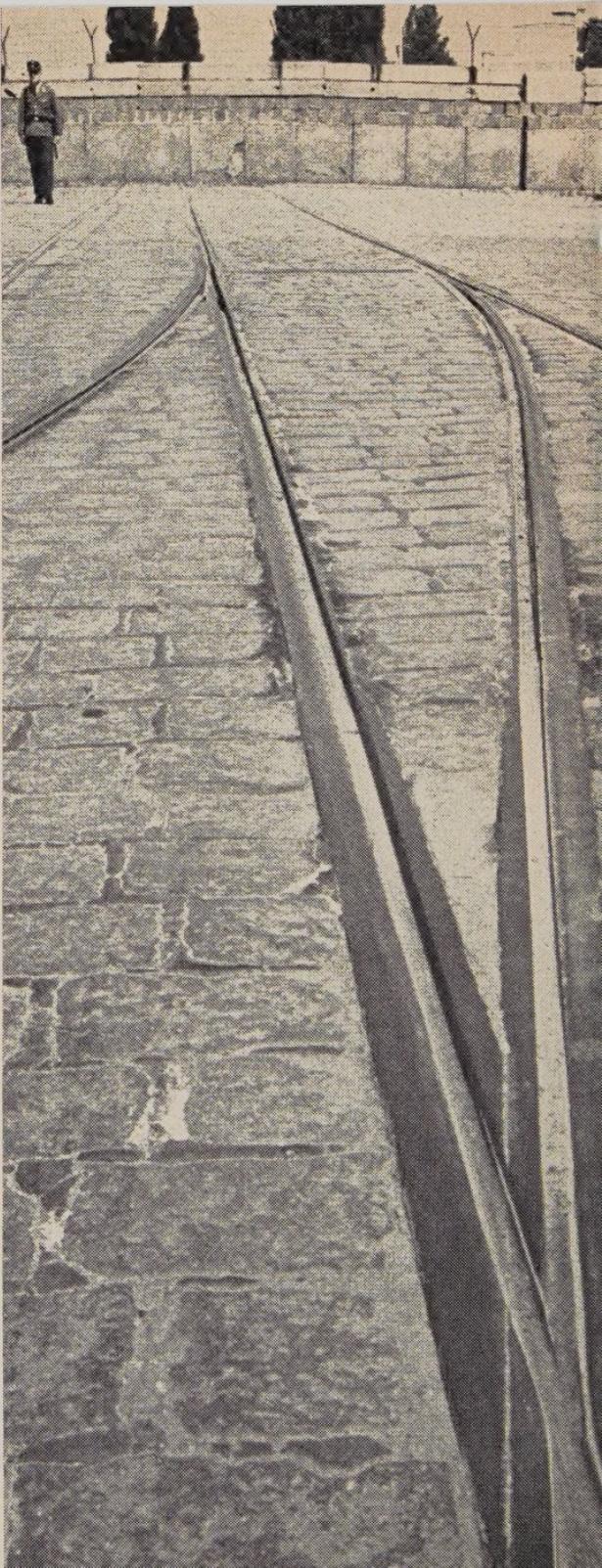
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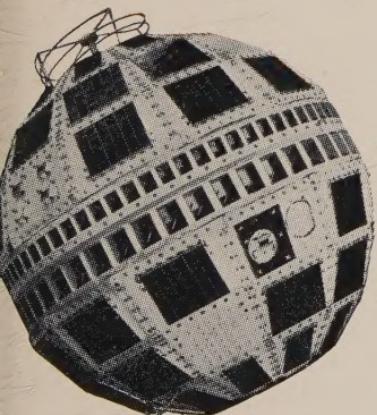
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# THE WALL AND THE STAR

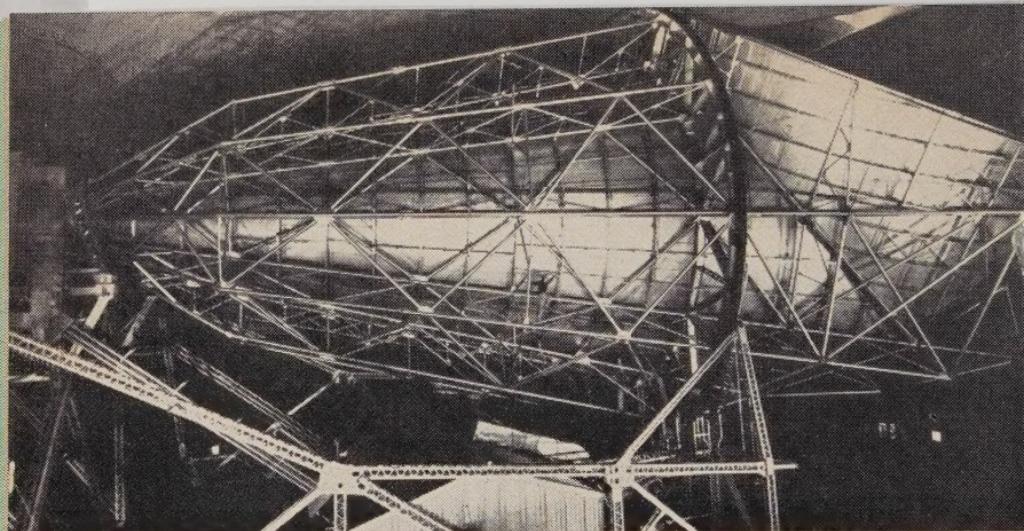


Your future and mine is tied up tightly in the daily headlines. And that's what makes it all so frustrating and frightening. How do you plan for the future when you're not even sure that a future exists? How can you trust anyone or anything when there's so much fraud and phoniness? How do you know what's really right when the world is changing and progressing so swiftly?

Won't the world ever learn to live at peace, to let each man seek the truth for himself, to be respected as a human being? Why can't the "real me" get through to others? Why can't the world treat all people as brothers? Why can't the Russians realize that we sincerely don't want war, either?

We're not on speaking terms with each other. We're not getting through to each other. We're strangers in a highly intimate and tense time. They tell us that it's a race between mass suicide and learning to live together as a single worldwide family. At the same moment in history that we are viewing the exciting trans-Atlantic telecasting by way of the Telstar satellite, our newspapers tell of a young German dying of gunshot wounds at the Berlin Wall as he tried to flee East Germany. And there wrapped up in two events is the hell and the hope for the future.

How foolish and tragic is the Berlin Wall! Although mankind has learned to project his voice and visual image thousands of miles around and



*Mankind can project his voice and visual image miles across*

above the earth, mankind has also erected a wall of barbed wire cement blocks no more than 12 feet tall to become a barrier to free men and, at a moment's notice, the spark to incinerate the world.

**But the Wall has also become a symbol to free men.** No man can contain a man's desire to be free, to know the truth, to be respected as a person, and to make his own way in the world. False things are learned when truth is learned. The Communists seem to fear uncensored exchange of ideas and free intermingling of peoples. Perhaps, even more deeply, they fear that the "truth" of communism might falter when exposed to truth from the non-communist world. If we believe in truth represented in our own way of thinking and living, we will not fear such intermingling of ideas and peoples. Truth will win out and the Wall will fall. But man is human—both infinitely small and amazingly great. And no man, and no nation, has the corner on all真理.

**Getting to know each other on a world scale** is the human race's biggest need today, says Arnold Toynbee. All men everywhere need to know each other's joys and sorrows, dreams and nightmares, victories and mistakes. We've got to see how the other man thinks, lives, works, plays and worships. We've got to have more trust in the intentions of our fellow man. We've got to experience personally his sincerity or wanting—or not wanting—peace and reconciliation. We've got to realize that all one's fellow human beings are our brothers. But, unfon-



*build a wall to block free men and spark world tensions.*

ately, mankind most often finds it hard to feel morally responsible to someone he's never met, nor talked to, nor seen face to face. Fortunately, man does feel a pressure—sometimes great, sometimes slight—to behave more decently toward someone he's met and become acquainted with. It's easier to hate someone you don't know. This is true of labor and management, white and black, East and West.

**Telstar will bring peoples of the world face to face.** Although years may pass before any kind of efficient, regularly-scheduled telecasting and broadcasting across oceans will take place, Telstar and its successors will undoubtedly make a tremendous impact on the world, if the world will live long enough to permit it. Some predict "cultural upheavals" as Asian cultures see how Americans live, and vice versa. Some envision world peace aided by mass public pressure brought to bear on Khruschev and other world leaders as they themselves sense the world impact of every word they speak and every facial gesture they detect in every talk they give "at home." Some predict the possible foundations for popular support of a world-wide democracy with elections campaigning via world TV and radio. In the immediate future, experts anticipate world viewing of a live TV coverage of the 1964 Olympics in Japan. And to a world depressed over the foolishness and bickering of the Berlin Wall, the possibilities of Telstar are encouraging. World-wide TV can help men know their brothers better. ▶

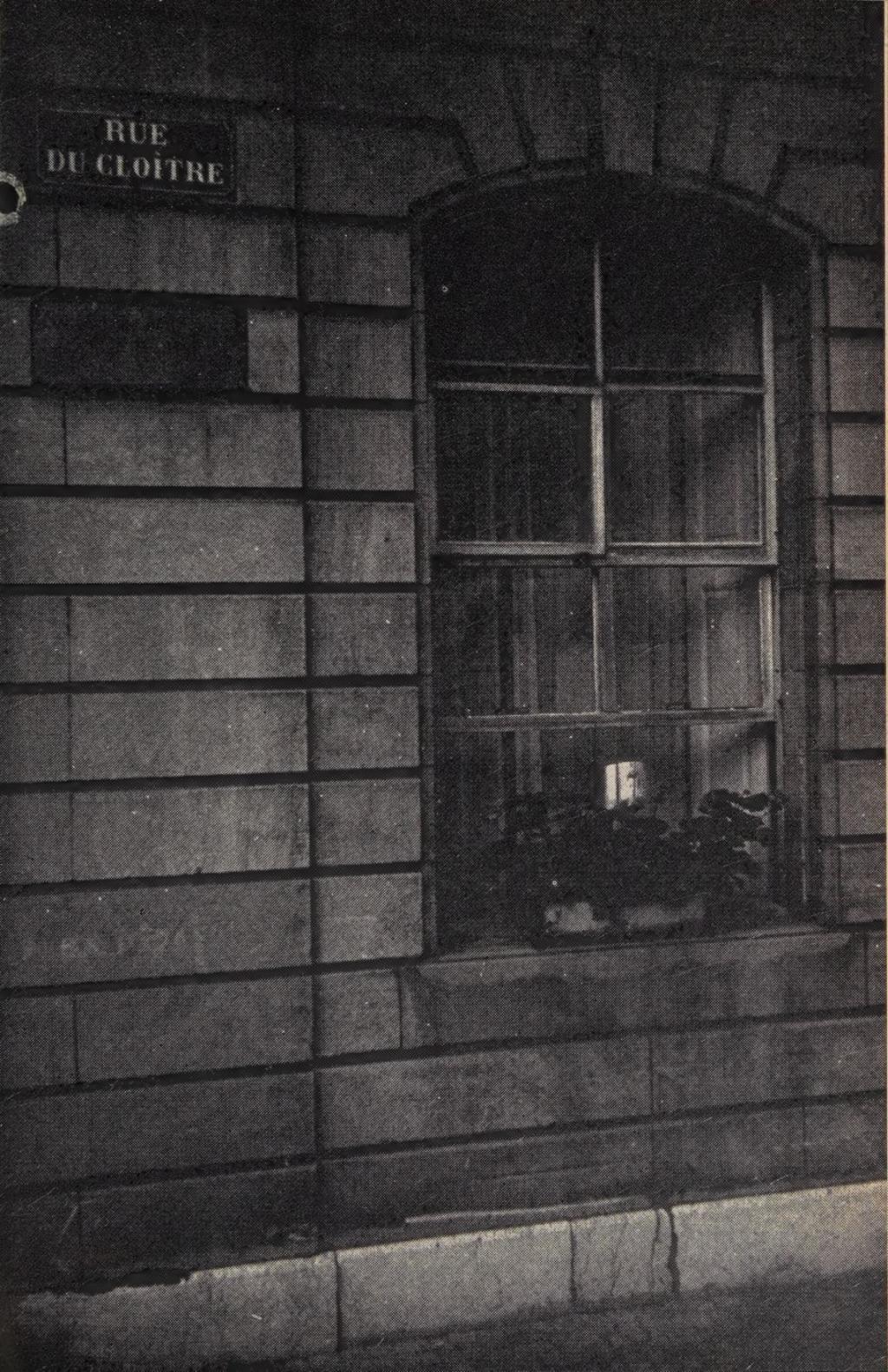


*Getting to know each other on a world scale is man's big m*

**But truth can make free men squirm, too!** What if families in Hungary, Ghana, Pakistan, Cuba, and Australia were to tune in to U. S. television programs tonight? Would they see us as we really are? Would they see the U. S. A. as we'd like them to see? And what if they did not like what they saw? What if we made more enemies than friends with Telstar TV? Perhaps we're not communicating the real America to others. And yet what would happen if the average TV program in our country began telling all about the way you and I and other Americans live, study, play, think, worship, and work? We would be telling other countries about the *real* America, but how long would Americans continue watching such real-life TV at home? Perhaps Telstar will suddenly awaken us to the necessity of being aware of people everywhere during every moment of our life.

**In such a wide-open encounter of ideas and peoples,** what would happen? How eager are we to meet our fellow man on a friendly basis? How confident are we in our own way of doing things? How willing are we to change where sham and shallowness show through? Or would we simply prefer to stall off Telstar and erect a wall to shut men out?

RUE  
DU CLOITRE



## **youth in the NEWS**

*Each student has his own sound-proof booth in a classroom at the Bournemouth European Language and Educational Center in England. The isolated students are in direct two-way contact with the teacher who sits behind a control panel. Pressing a switch at his panel allows the teacher to listen to any student in the room and correct or help him without disturbing the rest of the class.*



### **1000 Brethren youth volunteer for service**

More than 1000 Church of the Brethren young people pledged themselves to one or two years of voluntary service to the denomination's work. The pledges came at the conclusion of a week-long Quadrennial National Youth Conference of the Church at the YMCA Camp of the Rockies, near Estes Park, Colo. The youth declared their intention to enter volunteer service after high school or college. Some 1800 young people have served in this manner since the program was launched in 1948. At present 300 Brethren volunteers are assigned to 91 service projects at home and abroad. (A similar voluntary service program is available to youth of the United Church of Christ.)

The youth delegates honored M. Rosa Page Welch, international known Negro singer and church official, on her birthday with a gift of \$450 to be used for her missionary work in Nigeria. During the week the conference delegates contributed \$2270 to church work.

Mrs. Welch urged delegates to surrender some of their comforts. "Everybody in America is getting ready to have security," she said. "But security from what? How can we have security when the rest of the world is hungry for education, for decent food, for improved health? Unless the Christians do a more effective job of witness to their faith in this country, the world abroad to whom we have sent the gospel will have to come to America and evangelize us."

## **Peace Corps director raises church cooperation**

Peace Corps Director Sargent Shriver commended the National Council of Churches for its "exceptional cooperation" during the Peace Corps's first year. "The Council really worked hard as expert advisers, giving invaluable assistance as the Corps was being organized," Mr. Shriver told church representatives at a meeting sponsored by the NCC's Peace Corps Committee. He said that the Peace Corps has received support from many religious groups because its "basic idea is service. Compassion and concern do not belong to any one faith." "The Peace Corps is not in competition with the mission work of the churches," he said, but it does have the same primary aim to help people. "The work of the Corps should be viewed as supplementary rather than competitive."

## **Ghana expels bishop for criticizing youth group**

Ghana expelled an Anglican bishop last month because he criticized the "godless" indoctrination of youth in the Ghana Young Pioneers, a youth movement of President Kwame Nkrumah's ruling party. The Right Rev. Richard Roseveare, Anglican Bishop of Accra, said that members of the Young Pioneers were taught such slogans as "Kwame Nkrumah does no wrong" and "Kwame Nkrumah never dies," thus confusing "the work and example

of great men with divine acts which are unique in history."

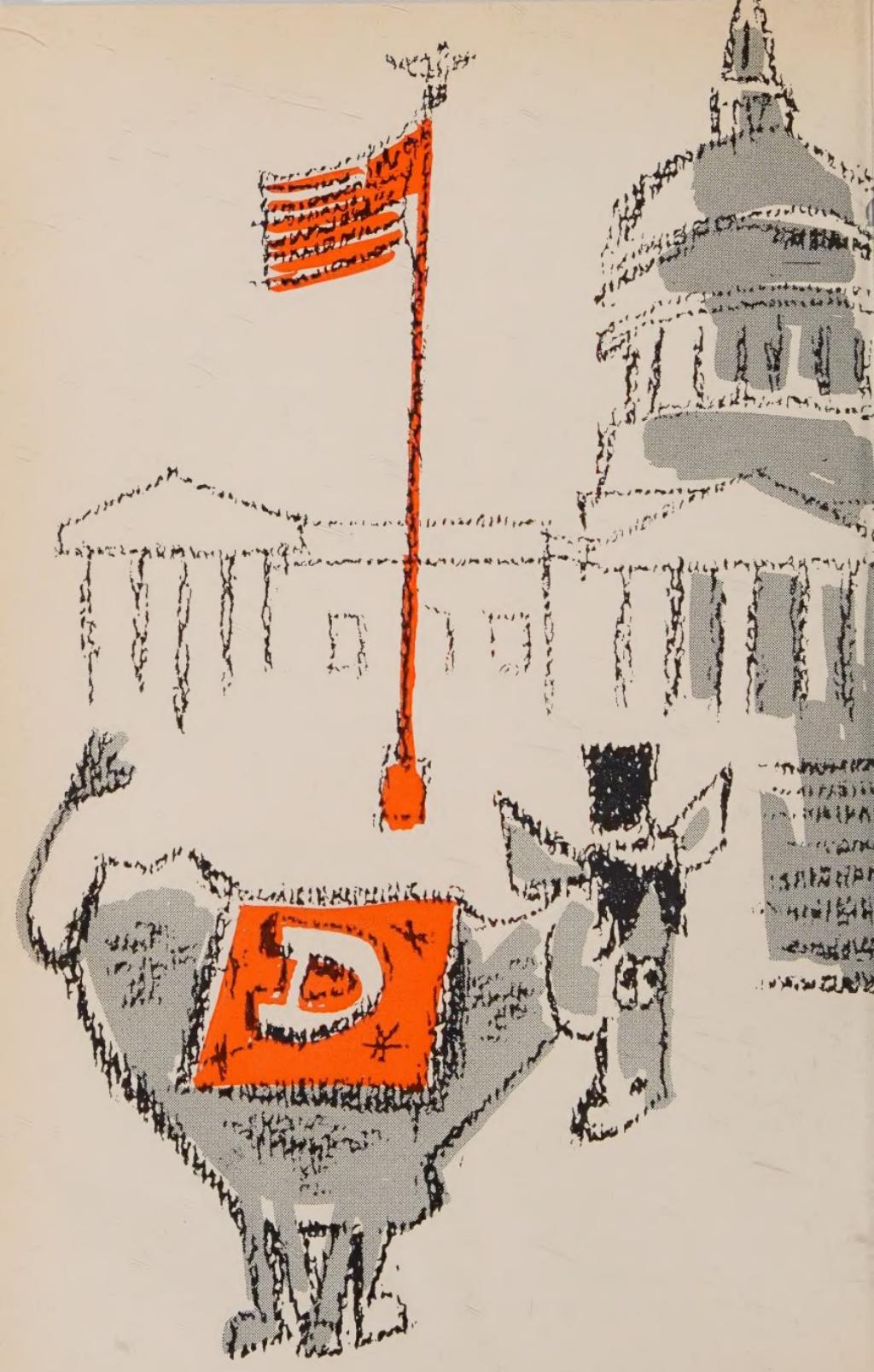
In reply, the leaders of the youth movement explained that these slogans mean that Kwame Nkrumah is saving Africa from its suffering and that what he has done will live on forever.

Supporters of the expelled bishop point out that the well-being of a nation requires the right and freedom of individuals—clergymen and laymen—to call public attention to matters affecting the common good of all the people.

*The Ghanaian Times*, which often reflects government policy, said the bishop's expulsion was not to be taken as a "declaration of war" against religion, but that all faiths and churches would be protected if they limited their activities to the worship of God and did not seek secular power.

## **Some young drivers cool to "sporty" bucket seats**

The bucket seat is becoming more popular in the new models, despite some young drivers who complain that it interferes with romance. In a survey among youth, one auto company learned that a majority of college students prefer the bucket seats because they're more sporty. But for a first date or for couples going steady, more than half said buckets were for sand piles. One 19-year-old college guy cautioned, however, that necking while driving was neither safe nor comfortable.



# DEMOCRATS and REPUBLICANS

## *.. what's the difference?*

WHEN Americans are traveling abroad, they are often asked to explain the difference between Republicans and Democrats. Could you explain this difference? Do you identify yourself with one of these two political parties? If so, how do you justify that identification? Do you know which political party is dominant in your area, and why? Do you know to which party your governor, senators and congressional representatives belong? Because of the importance of our government's policies to people everywhere and because our government is one which operates through the processes of democracy, *you have an opportunity*, and therefore an *obligation*, to exert your influence, your support, and, eventually





your vote to promote the candidate and policies which you believe to be in the "public interest," not forgetting that the "public interest" is not to be limited to the interests of your particular area any more than it should be limited to what's best for you personally. One way this can be done is by becoming familiar with the differences between the major political parties.

If you have been following political affairs, you realize that not all Republicans are in agreement on public issues nor are all Democrats willing to agree on any one issue. Because of these splits within each party, it is important, first of all, to recognize that political philosophy does not explain entirely the differences between the parties. Geographical and historical factors must also be taken into consideration. Nevertheless before any understanding can exist on this question, one has to realize that there are certain general differences in political philosophy.

There are two basic questions which Republicans and Democrats *generally* answer differently: (1) Which institution, private enterprise or government, should meet the problems of society? (2) Where the problem can best be handled by government, which government should assume this responsibility—state (and local) or the Federal government?

**Private enterprise or government?** The Republicans usually favor free enterprise in meeting

roblems of our society, whereas the Democrats are more likely to support the use of government. What this means is that regarding a problem, such as how to broaden the coverage of medical care or welfare, the Republicans will say, "Prove to us that it can be done better by government than by private medical and welfare institutions," and the Democrats will say, "Prove to us that it can be done better by private institutions than by government." In other words, the Republicans give the benefit of the doubt to private enterprise and the Democrats give the benefit of the doubt to government. Evidence of this difference can be seen in the attitudes of the two parties toward such programs as that of the New Deal, the Fair Deal, and the New Frontier. All of these programs were promoted by Democratic administrations and had the effect of increasing the role of government. Most Republicans opposed them in general (although not opposing all of the legislation which was embodied in them).

**State or Federal Government?** Both Republicans and Democrats agree that some problems can best be solved by government, but there is a difference of viewpoint relative to whether the state and local or the Federal government should assume this responsibility. This question is also the basis for the split between the Northern and Southern Democrats. The Northern Democrats tend to support policies which place the solution of problems in the hands of the Federal Government, whereas, most Republicans and Southern Democrats prefer to have state and local governments responsible for meeting these problems. Thus can be seen the basis for the Republican-Southern Democratic coalition which succeeded in bringing about the defeat of much of President Kennedy's program. This is also seen in the Southern Democrats' defense of "States' Rights" and the Republicans' opposition to "big government" in Washington.

**"Conservative" and "Liberal":** In addition to their differences regarding the role of government, Republicans tend to be "conservative" and the Democrats "liberal." This means that the Republicans are more inclined to be cautious about change whereas the Democrats are more willing to promote policies which represent new approaches to meet the problems of our society. The Republican says, "I admit that the problem exists but let's be careful that we don't make matters worse by moving too rapidly." The Democrat says, "Let's solve this problem by the application of new ideas and approaches." As in their attitudes toward the role of government, their attitudes toward change differ merely in degrees. The Republicans give the benefit of the doubt to the status quo whereas the Democrats give the benefit of the doubt to change. (Bear in mind that this applies to economic and political change and does not apply to the area of

civil rights, because here the Southern Democrat is vehemently opposed virtually any change in the status quo of the Negro.)

**What type of people support the parties?** The attitude toward change also explains the type of individuals and groups which support the major parties. Those who are "well-off" are likely to oppose changing the conditions which they find favorable. As a result, the Republican party tends to receive support from those in the upper and upper middle income members of the society. Most of the financial backing of the Republican party is obtained from the wealthy industrial and business enterprises. Obviously, these groups also find Republican support of free enterprise more consistent with their beliefs and interests. By the same token, the Democratic party tends to attract support from those members of society who have more to gain from a change in the status quo—the lower-income groups, labor, religious, racial, and nationality minority groups, plus many academic people in the social science whose concern for improving society economically, politically and socially find a sympathetic response from Democratic administrations.

**A word of clarification** should be made here. The Republicans do not tend to oppose government and change just because they are anti-government or anti-change. By the same token the Democrats do not favor government and change in themselves. Their differences are due to nothing more than sincere beliefs that their support or opposition is in the best interests of those they represent or of the nation as a whole. The Republicans believe that as government's role increases, the individual becomes dependent upon it and as a result, it decreases his initiative and incentive as well as his freedom. The Democrats believe that as our society becomes more complex due to industrial and technological change, neither private enterprise nor state nor local government has the resources to meet the problems of society which are national in scope.

**The leaders in both parties** are trying to find the answer to a basic question in political science which was well expressed by Bertrand Russell when he asked, "How can we combine that degree of individual initiative which is necessary for progress with the degree of social cohesion that is necessary for survival?" In other words, how can we preserve the individual's initiative and freedom and at the same time guarantee that he will not use them to the detriment of society? Both Republicans and Democrats are trying to develop a political and economic system which will avoid the excesses of free enterprise such as existed in America at the turn of the century and of totalitarian collectivism such as exists in Russia and R-



China today. Both want to provide prosperity and freedom for Americans; both want a peaceful world in which social and economic justice prevails. Their main area of disagreement is in the means by which these goals can be achieved.

**If and when you take an active role in public affairs** (and don't wait until you are 21), try to avoid blind obedience to party labels in your judgment of candidates, public officials, or the platforms of political parties. Try to develop a political philosophy which answers for you the questions, "What should be the role of government in society?", "What problems can be best resolved by government and which by private enterprise?", "What problems can the Federal government deal with more adequately than the state and local governments?", "How can the democratic process be improved so that whichever government (Federal or State) is handling the problem or whichever political party is in power, that the policies and decisions which are made truly represent *government by the consent of the governed?*" As long as the democratic process is preserved, *and as long as we exercise our duties as citizens*, we can greatly lessen the chances that the government will, in the long run, be contrary to the best interests of the nation as a whole.

—LEWIS I. MADDOCKS

# *"Second Thoughts"*

*by Robin*

**"A man has to believe in something."**



LIKE WOW, I'M  
A SINNER, SO  
I'M LOST, MAN,  
NO CHANCE FOR ME

THEN THIS CHRISTIAN  
CAT SAYS "JESUS  
CAME TO SAVE  
SINNERS" 1 TIM. 1:15

MAN, I  
QUALIFY!



EVERYWHERE I LOOK  
PEOPLE ARE RUSHING  
AROUND, BUSY, BUSY,  
BUYING, CONFORMING...

THEY SEEM  
SO DEDICATED  
AND SERIOUS...

IT MAKES ME  
FEEL KIND OF  
RADICAL!



ROBIN

YES, I BELIEVE MAN  
IS GETTING BETTER  
AND BETTER

BACK IN HISTORY  
MAN HAD WARS  
AND HATE ...

TODAY, MAN HAS...  
AH, HAS, ER ...



ROBIN

"Finding the real me" is a problem for everyone of us. It's a major part of growing up—perhaps of life itself. But to be the daughter of the famed Henry Fonda, to be an actress who is suddenly catapulted from obscurity to prominence, and to gain fame at an early age makes self-identity even more difficult.

After three years of acting, Jane Fonda has starred opposite Tony Perkins in the movie, *Tall Story*, and clicked in *Walk on the Wide Side*. She has starring roles in three new adult films: *The Chapman Report*, *Period of Adjustment*, and *Cool of the Day*. She has won critical praise for her performance in two Broadway plays and soon will be starred on Broadway in a new production, *The Fun Couple*. At 24, the tawny-haired, willowy (5 ft. 7½ in., 110 lbs.) Miss Fonda is in much demand as a dramatic actress.

Jane and her brother, Peter, who is currently building his own acting career, grew up in a theatrical atmosphere. But Jane resisted the nippings of the acting bug. As a teenager, she attended an exclusive school in Troy, N.Y., later went on to Vassar, and then studied in Paris. She dabbled Stateside in writing and painting until the summer of 1958 when she joined her father in Hollywood. She was completely uncertain about her future. There she met a young actor who suggested she study acting with Lee Strasberg.

Jane paid for her own acting lessons by working as a photographer's model. In short order she was gracing the covers of many top national magazines. Josh Logan, the noted producer, saw the covers and "discovered" Jane. Some discovery. Logan is the young lady's godfather. But not until he saw her as a cover girl did he consider her as an actress. Logan cast Jane in *Tall Story*, and her career was underway.

What's it like to live and work and "find oneself" in the fantasy land of acting, of public fame, and of man-made images? Jane Fonda is frank in her replies. She speaks of a world you and I help create, and live in.



## AN INTERVIEW WITH JANE FONDA

A young dramatic actress gives her outspoken views about the world in which she lives and works

*On a teen-age private school she attended*

"It was ghastly—all girls, and that's unhealthy!"

*Why she dropped out of college after two years*

"I was wasting Father's money."

*When she went to Paris to study painting*

"But I didn't do much studying. Mostly, I just had a good time. That's, I tried to convince myself that I was having a good time."

*On becoming an actress*

"At first I rejected the idea. Then a young actor friend suggested I study acting with Lee Strasberg at the Actors Studio in New York. I decided to try it. After all, I had been a magnificent failure in everything else. No, Father didn't encourage me. But neither did he try to discourage me. He played it right."

*On "method acting"*

"As you know, the Actors Studio is the American citadel of 'method acting,' in which an actor endeavors to identify completely with the problems and personality of the character he is playing. During my first two weeks at the Studio, I felt that it was ridiculous. Then I began to grasp the meaning of 'the method.' Now when I play a role, I'm almost paranoid. I'm two people—myself and the person I'm portraying."

*Her first days in Hollywood*

"I was terrified of Hollywood. Every day I practically had to force myself to go on the set. I still hadn't found the real me."

*On psychoanalysis*

"Father was shocked when I told him I felt I had to have help in finding myself. But I went ahead. It was the turning point of my life. Until going into analysis, I felt constant inner turmoil. I tried to be all things to all people. Whenever I was with another person, I tried to be what I thought that person expected me to be. Analysis, which really is nothing more than guidance given by a specialist who probes your personality with complete objectivity, has shown me the real Jane Fonda. Now I am honest with myself and with others in whatever I do or say. If some people don't like me, that's just too bad."

*Does being Henry Fonda's daughter handicap your career?*

"Handicap? Far from it. If I weren't his daughter, it would have taken me years to push through doors. I might still be pounding the pavements right now." ▶

### ***On Hollywood, in general***

"Most of the people are talented and creative. But I still say that the motion picture business has its share of morons."

### ***On Hollywood's increasing sensitivity to serious and probing themes***

"I think it is due partially to an awareness that the movie industry has responsibility to do more than turn out froth and foam. But let's face it—the probing stuff also is good box-office."

### ***On the star system***

"It can be brutal, if an actor lacks the ability to cope with it. An image is created by the studio and is further enlarged by the public. If an actor can't remain objective, it isn't long before he begins to think of himself that image, not what he really is. He lives in a fantasy land. Later, things stop going his way, he finds it difficult to cope with reality."

### ***On Marilyn Monroe***

"Marilyn was a victim of the star system. She was built up by press agents until she really came to believe that she was a heavenly body. Yet she was beset by self-doubt, and she finally gave way to it. She was basically fine person. But the only friends she had in Hollywood were those people who drew salary checks from her."

### ***Responsibility of an actor to the public, especially teens***

"An actor has a responsibility to the public. He can best fulfill it by being true to himself, professionally and personally. I don't believe it's an actor's prerogative to dish out advice on how to live."

### ***On teen-age moviegoers***

"In some ways, they're more discriminating than adults. They can spot a phony performance or a shallow one more readily than their elders."

### ***Public opinion of the acting profession***

"I think the average person respects the profession. However, some people seem to feel that acting is easy work. That just isn't true. Any actor worth of his salt works hard."

### ***Her ideal***

"Jeanne Moreau, the French actress. She projects true femininity—actress that means not merely beauty—better than any other actress I've ever seen."

## *er goals*

"I have two. First, I want to be the finest actress I possibly can be. Then I want to have a marriage that will last a lifetime."

## *actors and religion*

"We often discuss religion, but I'm afraid we're pretty glib about it, most of us. Among the actors I know, they're either very Catholic or they're nothing. I'm not certain that I know how I feel about God. At present, I have a rather flexible belief in Him. I suppose that the belief may become firmer as I grow older."

## *ow to determine maturity*

"You have attained maturity when you can be yourself, not what others think you should be."

## *ttitude of the world toward today's teens*

"I think most adults are fair-minded in their attitudes toward teens. But there are too many who, perhaps out of their own guilt feelings, are too hard on teens."

## *er opinion of modern teens*

"They're no different from my own group."

## *n re-living her own teens*

"I wouldn't want to re-live those years. But, if I had to, I'd probably do the same things and make the same mistakes."

## *ggest problem of a teenager*

"I'd say it is that of coming to terms with yourself."

## *er looks*

"I think I'm pretty silly looking and I'm not a bit vain."

## *ake-up*

"I started using it at 15. I went for the whole works. Later, I left off using it and now I don't wear make-up at all, except when acting."

## *utograph hounds*

"I love them. When they ask for your autograph, it's their way of telling you that they like you."

—AS TOLD TO EDGAR WILLIAMS

A FORUM /

# CONFORMITY

*. . . is it good or bad  
for today's teenager?*

Getting along with others means being agreeable and flexible. Laws and social customs demand obedience. Where, then, is freedom?

I believe that conformity is bad for teens. Conformity does not help one think and do for oneself. In later years we will be on our own with no one to follow and we need to learn to stand on our own feet as soon as possible. Many of today's teenagers are conformists and many are not, just as is in all other age groups. Many teenagers follow the crowd because what the crowd is doing is good, but if what the crowd is doing is not good they do their own separate way. Many other teens do *everything* the crowd does whether it is good or bad. In other words, you cannot specifically say that all of today's teenagers are conformists or they are not. Each person is different and you cannot put teenagers in one big lump.

—Lynn Barber, Eugene, Ore.

Conformity is good if you really believe in what you're conforming to. Popularity is one of the most wanted things of teenagers today. Many teenagers get this popularity by conforming to what "the group" does. They often don't stop to think about whether the group is right or wrong. More times than not, the group is wrong. It is surprising to see the effect which a non-conformist can have on a group. If you don't think something is right, it's possible that there are people with the same feelings in the group but afraid to bring them out. You can start something by sticking up for your own beliefs. Too much non-conformity is left up to the Beatniks and is certainly harmful to teens. But not enough non-conformity can be just as harmful. —Lloyd Fritzmeier, Hampton, Ia.

There is no definite yes or no answer to this problem. A certain degree of conformity is necessary for every human being, regardless of his age. It is important for today's young people to feel that they have something in common with other young people, for growing up is a very lonely process. However, conformity can be carried too far. It is all well and good for young people to dress alike and enjoy doing the same things, but when the "crowd" does *all* of one's acting and thinking, conformity is bad. Not only does over-conformity leave teen-age conformists emotionally dependent upon others, but may also leave them unprepared for life as adults. A young person should stand on his own two feet, discover what he thinks and enjoys, and have strength to follow his own self. Despite what critics say about today's teen conformists, I feel that a very great number of young people today, discontented with the world as given them by their parents, are striking off on their own to try to find a better way of life.

—Pauline Hodges, Hartford, Conn. ▶



Lynn Barber



Robert Schmidt



Pauline Hodges



Lloyd Fritzmeier

Conformity, whether among teenagers or adults, is not good, because it is harmful to our society. People, who follow principles which they have not really thought through, may be leading other people in the wrong direction. If no one ever thinks whether the principles are good or bad, each may be led by principles which may be wrong and harmful to our society. Too many people today do not realize that it is conformity which made Hitler's Germany so powerful and that it is conformity among youth in Russia and Red China which makes communism so strong in those countries today. Americans must think for themselves, so that they will never be led to destruction. It is easy to be led, but it is difficult to be a leader.—*Robert Schmidt, Evansville, Ind.*

To get along well with others, everyone has to conform with customs and with our way of life. Conformity is prevalent in junior high and early high school because teens of this age feel more secure in a group. This is fine until the crowd has such a strong hold over the young people that they all have to act the same way or do the same things. Some of the things a crowd does may not be good. However, unless there is someone to speak up and say, "I don't want to do that" or "Let's talk it over," all of them may follow like sheep. It could be that the person who has courage enough to speak up for what he believes may also find he has friends who will readily agree with him. We should not conform to the point of not thinking for ourselves because this is part of our freedom. Those who are excluded from the crowd are usually miserable, and yet not being in a crowd could be a blessing in disguise.—*Karen Moore, Indianapolis, Ind.*

I am an avid non-conformist. I think that teenagers today conform to a frightfully "typical" list of ways just to be "hip." I think that it is the individual's right and privilege to be something other than a number. Those



*Mary Voges*

*Edward Coombs*

*Karen Moore*

*Lee Barker*

who override this chance to be different are losing some of the Christian ideals and examples given them in their religion. Conformity is bad for teens. If someone were to offer a suggestion that seemed harmless enough on the surface but was actually quite harmful, then conformers would go along with it and thence a problem. However, some conformity must exist, or we couldn't have reasonably safe traffic, for everyone would want to drive as he wishes, and we couldn't have churches, for everyone would want to worship God in a way that suited himself and no one else.

—*Lee Barker, Mountain Home, Ida.*

Yes, teenagers, like adults, are conformists to a certain extent, but if they weren't conformists they would be breaking laws every two minutes. I believe that a certain amount of conformity is necessary. However, not to the extent of losing your individuality by "following the crowd" just for the sake of belonging. Those who stand up for what they believe are those who succeed. *Mary Voges, Crestwood, Mo.*

Society without conformity would be chaos. Sure, teenagers are conformists, but so is everyone else! It's the degree of conformity that is the biggest consideration. If we completely conform in everything we do and in every association we make, much more than we realize will be at stake. Our individuality may be completely lost if we are not careful. If, for example, when you're with Jim, you act like he does—wild, loud, happy-go-lucky; and when you're with Pete, you act like Pete—quiet, reserved, pensive; then before long you'll just become a mere chameleon reflecting the tone of your surroundings. In the meantime, your own personality and individuality have been lost, and, believe it or not, you're no longer YOU. When you conform, conform as an individual—and keep your individuality.

—*Edward Coombs, Kingston, R. I.*

*The*



# President's Challenge

**Can young people help shape today's world?** At the largest encampment of teen-age girls ever held in the western world, more than 8500 Girl Scouts and a staff of 1700 adults met a challenge tossed their way by President John F. Kennedy: "On the occasion of the Fiftieth Anniversary Girl Scout Senior Roundup, . . . I send you a serious challenge. As you work and play together, I ask you to pause to consider how best you as individuals can prepare yourselves for service to your country and to mankind. I challenge you to make the most of your natural abilities, to develop your skills and character, to seek wider horizons in order to become constructive citizens of our great nation and of the world even before you come of voting age."

Meeting at Button Bay State Park in Vermont during the last two weeks of July, the Girl Scout campers came to grips with the President's message in two forums (entitled "Ideas Changing the World" and "I Shape the World"), always keeping in mind three areas of special concern—achieving quality of race, sex, nations, the effects of material and technological progress, and the need for nations to work together and share ideas in view of the nearness in time and space.

Adding to the international atmosphere of the much-publicized Roundup were several hundred Girl Guide representatives and leaders from 21 other countries. In a ceremony of flags at the opening campfire, nearly 500 girls took part and a total of 264 U. S. and international flags encircled the entire outdoor arena on the shores of Lake Champlain. A city of 6000 tents housed the girls. Each patrol of eight girls pitched its tents next to three patrols from other parts of the country, thus giving the Scouts a chance to meet girls with varying backgrounds, knowledge and goals.

As a result of these discussions and experiences, the Roundup campers made the following reply to the President's challenge: "We will re-examine the Girl Scout Promise and Laws and work harder to use them as principles to live by. We will keep an open mind in order to learn from our own experiences, from situations, and from other people. We will develop in ourselves a craving for knowledge. We will try to find our prejudices and ease them. We will respect freedom as the right of every individual. We will try to leave a small part of ourselves in everything we do. We will promote peace in our world by first finding peace in ourselves." ▼▼▼

## The Seven Signs of Maturity

- He is able to deal constructively with reality.
- He has the ability to adapt to change.
- He can handle fears, tensions, and anxiety.
- He gets more satisfaction from giving than receiving.
- He is able to build satisfying relationships with other people.
- He is able to control his hostile feelings and acts.
- He is able to love.

—DR. WILLIAM C. MENNINGER

from Blueprint for Teen-Age Living

(Sterling Publishing Co., N.Y.)



"S'MATTER, DON'T YOU LIKE A CHALLENGE?"

## may we quote you?

What would we women say if men changed the length of their trousers every year?

—Lady Astor

No, you don't have to attend church to be a good man. You don't have to cook your food to eat it, either, but it sure helps. —*Presbyterian Life*

We don't mind suffering in silence if everybody knows it. —*Puck*

Often an All-American is made by a long run, a weak defense, and a poet in the press box. —*Bob Zuppke*

Communism will fail and disappear, for it has no answer—or a false and misleading answer only—to the decisive question how human beings can finally become human.

—*Martin Niemoeller*

The atmosphere of distrust in Hollywood must be overcome by our economic needs. Things have gotten out of hand—not a little, but a lot. We must try to save what is left. —*Samuel Goldwyn*

It's a vital business, the running of a democracy, and it's important that all of us register and vote for the party of our choice. I am supporting the party of my choice and I intend to vote in the November elections.

—*John F. Kennedy to a group of students*

We shall have no better conditions in the future if we are satisfied with all those which we have at present.

—*Thomas A. Edison*

## COVER



## STORY

The young West German soldier standing guard near the Berlin Wall has vivid childhood memories of his war-devastated hometown. His life had its roots in ruins, has been nurtured amid a booming growth in his nation, but his future has always been blunted by boasts, barriers, and bombs. Will men live long enough, he asks himself, to give each other a chance to get to know one another? Do men really want to fight? Or is man so small he's afraid to admit there might be another way?

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## The Meditation Room at the United Nations is a place of quiet where only thoughts should speak.

We all have within us a center of stillness surrounded by silence. This house, dedicated to work and debate in the service of peace, should have one room dedicated to silence in the outward sense and to stillness in the inner sense. It has been the aim to create in this small room a place where the doors may be open to the infinite lands of thought and prayer.

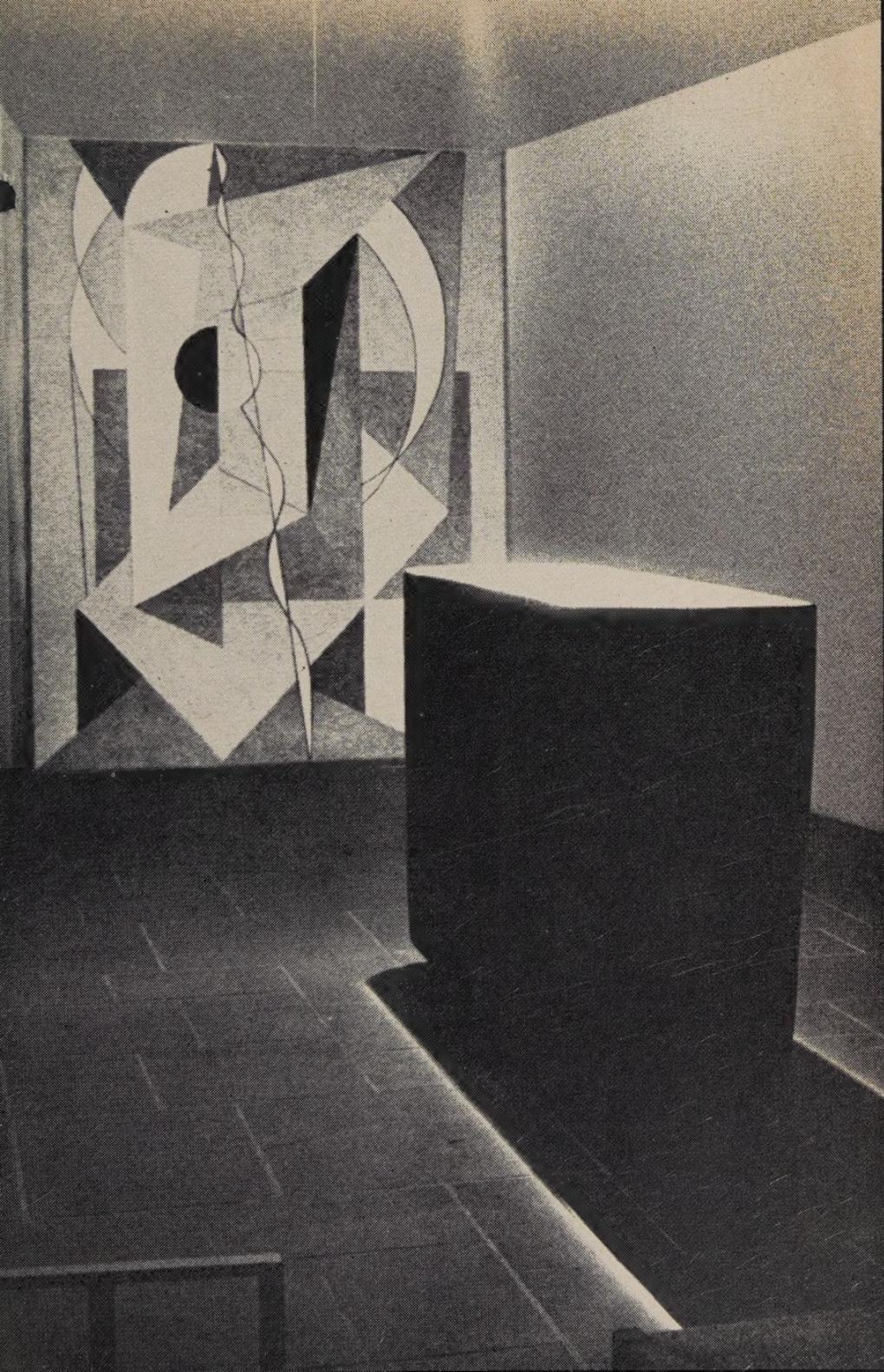
People of many faiths will meet here, and for that reason none of the symbols to which we are accustomed in our meditation could be used. However, there are simple things which speak to us all with the same language. We have sought for such things and we believe that we have found them in the shaft of light striking the shimmering surface of solid rock. So, in the middle of the room we see a symbol of how, daily, the light of the skies gives life to the earth on which we stand, a symbol to many of us how the light of the spirit gives life to matter.

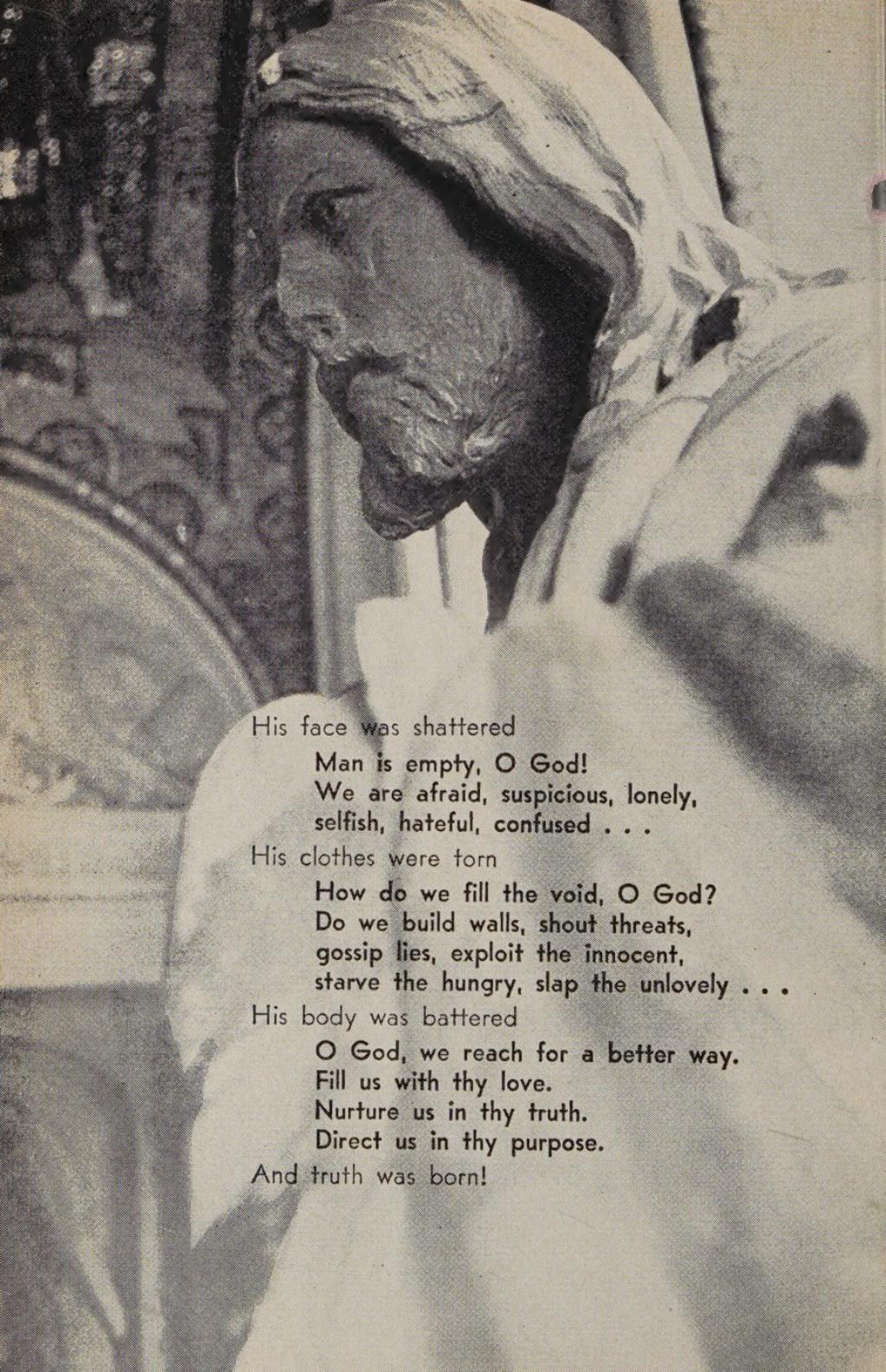
But the stone in the middle of the room has more to tell us. We may see it as an altar, empty not because there is no God, not because it is an altar to an unknown god, but because it is dedicated to the God whom man worships under many names and in many forms. The stone in the middle of the room reminds us also of the firm and permanent in a world of movement and change. The block of iron ore has the weight and solidity of the everlasting. It is a reminder of that cornerstone of endurance and faith on which all human endeavor must be based. The material of the stone leads our thoughts to the necessity for choice between destruction and construction, between war and peace. Of iron man has forged his swords, of iron he has also made his ploughshares. Of iron he has constructed tanks, but of iron he has likewise built homes for man. The block of iron ore is part of the wealth we have inherited on this earth of ours. How are we to use it?

The shaft of light strikes the stone in a room of utter simplicity. There are no other symbols, there is nothing to distract our attention or to break in on the stillness within ourselves. When our eyes travel from these symbols to the front wall, they meet a simple pattern opening up the room to the harmony, freedom and balance of space.

There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their center of stillness.

—DAG HAMMARSKJOLD





His face was shattered  
Man is empty, O God!  
We are afraid, suspicious, lonely,  
selfish, hateful, confused . . .

His clothes were torn  
How do we fill the void, O God?  
Do we build walls, shout threats,  
gossip lies, exploit the innocent,  
starve the hungry, slap the unlovely . . .

His body was battered  
O God, we reach for a better way.  
Fill us with thy love.  
Nurture us in thy truth.  
Direct us in thy purpose.

And truth was born!